

PASQVIL
THE
PLAYNE.

By Sir Thomas Eliot

LONDINI IN AEDIBVS
THOMAE BERTHELETI.
M.D.XXXIII.



PASQVILL.

Thomas Elyot knight to
gentile reders.



Ens plainnes in speking
is of wise men commen-
ded, and diuerse do ab-
horre longe prohemies
of Rhetorike: I haue
sette out this mery treatise / wherin
plainnes and flateri do come in trial/
in such wise as none honest man wil
be therewith offended. The persona-
ges, that do reason, be of small re-
putation: For Pasquillus, that spe-
keth moste, is an image of stone, sit-
tinge in the citie of Rome openly: on
whome ones in the yere, it is lesul to
eucry man, to set in verse or prose a-
ny taute that he will / agayne whom
he list, howe great an astate so euer
he be. Not withstandynge in this
booke he vsith suche a temperaunce/
that he noteth not any particular
persone or Countrey. Gnatho was
brought in by writers of Comedies
for

for suche a seruante as alway affir-
med, what so euer was spoke of his
maister: but he was a Greke borne,
and therfore he sauerith some what
of rethorike. Pasquille is an olde
Romaner but by longe sittinge in the
strete, and hering market men chat,
he his become rude and homely.

Darpocrates was the prelate of the
temple of Jhis and Serapis, whiche
were honozid for goddis in Aegypt/
whose image is made holdynge his
synger at his mouth, betokeninge
silence. These thre communed to ge-
ther, as it foloweth / but where, I
had forgotten to aske. All be it by-
cause the matter is merily brought
in, and therwith sauereth som what
of wisedome: I thought hit not in-
conueniēt to participate it with you
that will not interprete it but accor-
dinge to the beste meaninge, And in
the redinge this littill treatise distin-
ctly, will consider diligently the state

A. ij.

and

PASQVILL.

and condition of the parson that spe
keth / with the ordre and conclusion
of his hole reason. And if it seme to
you, that Pasquill sayth true, in de
claringe howe moche ye do fauoure
truthe, defende hym ageynste vene
mous tungen and ouerthwart wit
tis, whiche doeth more myschiesse,
than Pasquillus babillinge.

Fare ye well.

PASQVILL.

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Pasquillus. Gnato. Harpocrates.

PASQVILL.



It is a wonder to se the
world: Now a daies,
the more straunge the
better lyked, therfore
vnnethe a manne maye

knowe an honest man from a false
harlotte. But peace, who is this
gentylman that standeth here har-
kenynge? What I saye myne olde
felowe Gnatho, I praye the come
forthe, ye steale not so awaye. Per-
dye I knowe youre olde facyon,
though ye be nowe thus straungely
disguysed. GNATO. Who spea-
keth to me: Pasquill? Sawest thou
not Harpocrates late? I seeke for
hym, he must come to my mayster.

PASQILL. I wote not whither
thyn eye soughte for Harpocrates,
but sure I am, that thyn ere sought
for Pasquillus. But I praye the
tourne about: thou haste the stran-

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gest

PASQUILL.

gest appaile that euer I loked on:
 What haue we here? A cappe ful of
 aglettes & bottons this longe estrige
 fether doeth wonderly wel the tirse
 of the cappe touned downe afore
 lyke a penitise hath a meruaylous
 good grace: but this longe gowne
 with straye sleues is a non sequitur,
 and hit shall lette yon to flee, & than
 youre fethers shall stande you in no
 stede, and so mought ye happè to be
 combred, if ye shulde come in to a
 floure, where ye wold myst for your
 selfe. God a vowe what doest thou
 with this longe rypet? If it were
 whate as it is blacke, I wolde haue
 sayd, thou comest to challenge men
 at wrastlyng, but I wene ye haue
 walked late in the strete, and pulled
 it from some worshipfull doctour.
 What a gods name haue ye a boke
 in your hande? A good feloweshyp
 wherof is it? Let me se. Nouum te-
 stamentu: What thou decewest me,
 I had

I had wend thou couldest haue skiled of nothyng but only of flattery. But what is this in your bosom? An other boke, or els a payre of cardes of valery falsehed? Dyd I not saye at the fyrst / that it is a wonder to se this worlde? Lo som wyll be in the bowelles of diuinite er they knowe what belongeth to good humanitie. Let se, what is here? Troylus and Chreseyd? Lord what discorde is bytwene these two bookes? yet a great dele more is there in thyn aparayll. And yet moost of all betwene the boke in thy hande and thy condicions. As god helpe me / as moch as betwene trouth and leasyng. GNA. Well Pasquillus / thou wylte neuer leue thyn olde custome in raylyng. yet haste thou wyt ynough to perceyue what damage and hindrance thou hast thereby susteyned: and more arte thou lykely & with greater peryll / if thou

PASQVILL.

haue not good awayte / what, and
to whome and where thou spekest.
I herde the wordes that thou spa-
kest whyle ere, wherof if I wolde
be a reporter, it mought tourne the
to no littell displeasure: but I know
that thou arte a good felowe, and
woldest that all thyng were well,
though thy wordes be all crabbed.
Wherfore not withstandynge that
thou speakest rebukefully to me, I
take hit in iape, ne wyll carye hense
with me the presumtuious wordes
that thou spakest. But by myne ad-
uise leue now at the last thin vndis-
crete libertie in speche, wherein thou
vsest vnprofitable tauntes and rebu-
kes / I may well calle them vnprofy-
table, wherby nothyng that thou
blamist / is of one iote amended, and
thou losest therby preferment, whi-
che thyn excellent wit doth require:
⁊ that wors is / trauailest in study of
minde to augmente thin owne detri-
ment,

ment, and therin losist moche tyme,
that mought be better employed.

CI remembre, that ones I asked a
man, that was wise and verye well
lerner, howe I mought sonest come
to promotion: he sayde. vsyng Aes-
chylus counsaylle / whiche was a
writar of tragedies: and I deman-
ded, what it was? And he aunswere-
d, holding thy tonge wher it beho-
ueth the. And spekyng in tyme that
whiche is conuenient. And the same
lesson Pasquillus if thou woldeste
obserue / I doute not, but that thou
shuldest fynd therin no lytle comod-
tie. **PAS.** Mary Gnato I wyl no
more wonder at thy syde gowne: for
thou arte moche wysar than I sup-
posed. I had wende all this whyle;
that by nature onely thou haddest
ben instructed to flatter, but by saint
Ione I se now, that thou ioynest al-
so therto a shrewde wyt, and prepa-
rest to the helpinge therof as it were

As . . . a craft

PASQVILL.

a craſte gathered of lernynge and ſcripture. Notwithſtanding a good felowſhype / if thy taryenge ſhall not be greuouſe or hurtfull vnto the (for I knowe howe expedient it is that thou be not longe oute of the ſyght of thy mayſter, if thou wylt be vna tho alone) tell me how thou vnderſandeſt the ſayd ſentence of Aeſchylus tragedy : for I feare we two do vnderſtonde hym dyuerſely, & than thy counſayle in reſpecte to thy purpoſe ſhall lytell proſyte me. GNA. Suppoſeſt thou ſo ? In good ſaythe and to me it ſemeth ſo playne, that it nedeth none expoſitor, but to the intent that my counſayll to the may take ſome effecte, in the lyttell tyme that I may now tary, I wyl as compendiouſly as I can ſhewe my conceite / in declaringe what I thynke / that Aeſchylus mente by the ſayde ſentence.

CIt behoueth a man to holde his tunge,

tunge, whan he aforesceeth by any experience, that the thinge / whiche he wolde purpose or speke of to his superiour / shall neyther be pleasantly herde nor thankefully taken. And in wordes oportunitie & tyme alwaye do depende on the affection and appetite of hym that hereth them.

Now sayest thou Pasquill, is it not so? PASQVILL. So? No so mote I go. But one thyng here me. I wyll nat flatter the Gnatho. If thou vnderstandeste no better the newe testamnt (whiche thou cariest as solemnely with the, as thou shuldest rede a priue lesson / Dem I had almoste tolde where openly) than thou doest Aeschylus sentencce / whiche as if thou haddest bene lerned, thou toldest to me for a counsaylle, thy brethe wyll be so hote shortly, that thou wylt make men aserde to come within twentye fote of the.

And herke in thyne eare. By my trouthe,

PASQVILL.

trouth, I wene it be neyther better
nor warse. GNATO. Wyl ye not
leue your ouerthwart facion. I can
no more. I se it is vaine to counsaile
a madde man to loke to his profite.
Fare well, I haue somewhat els to
do/ than to attende to thy pratyng.

PASQVILL. What be you angry
for this? Loke on the boke in your
hande: perdie hit agreeth not with
your profession to be out of charitie.
But gentyll Gnatho tary so long as
I may shew the how I vnderstande
the sayde sentence of Aeschylus.

GNATO. Say on. PASQVILL.

UWhere two hostes be assembled/
and in poynt to fyght: if thou be a-
mong them, though thou be a great
astronomer, it behoueth the to hold
thy tunge, and not to talke of con-
iunctions, and of the trine or quar-
til aspectes, but to prepare the to ba-
taylle. Where a good felowshyp is
sette at dyce or at cardes, though
thou

thou be lerned in geometrie: holde thy tunge, and speke not of proportions or figures. Where men be set at a good soupper, and be busily occupied in eatynge and drynkyng, though thou be depely sene in philosophie, holde thy tonge and dispute not of temperaunce / or moderate diete. Where thou arte amonge a great companie, at bankettinges or other recreations: though thou be well lerned in holy scripture, holde thy tonge, interprete not Pauls epistels, for therin is no daliaunce.

Whan thou arte sittynge in counsaile aboute maters of weighty importance: talke not than of passe tyme or daliaunce, but omittinge affection or dreede, speke than to the purpose.

Where thou seeeste thy frende in a great presence hououred of all men, though thou knowest in hym notable vices, yet there holde thy tonge,
and

PASQVILL.

and reproche hym not of them.
Where thou seest thy lorde or may-
ster in the presence of many/resolved
in to fury or wantonnesse, though
thou hast all redy aduertisementes,
howe he shall refrayne it: yet holde
thy tonge than / for troublinge that
presence.

COn the other parte. If before ba-
taile ioyned, thou beholdest thy side
the weaker: and thyne aduersaries
more puissaunt and stronger: speke
than of policie, wherby thou hopest
to optayne the victorie.

CBefore that thy frende syttethe
downe to dyce, if thou dost perceiue,
that he shal be ouermatched: disco-
rage hym betyme/or he repent hym
in pouertie.

CWhen thy frendes be set downe
to souper/before the cuppes betwix
fylled: reherce the peryll and also
dishonesti that hapneth by glotony.

CWhen yonge men and women
haue

haue appoynted a bankette, than er
the ouens be hetc/ and tables all co-
uered/reherce hardely the sentences
of saynt Paule, or saynt Hierome, if
thou be lerned.

If thou be called to counsaile/after
thou haste either herde one raisonne
bifore the/or at the leest weye, in the
balaunce of thyne owne raison pon-
derid the questiō: spare not to shew
thine aduise, & to spcke truely/remē-
bring that god is not so ferre of, but
that he can here the.

CIf thou knowest a vice in thy
frende, which is of a fewe men sus-
pected, er it be talked of at the ta-
uerne, or of his enemy reproched/
warne him of the damage that may
happen/if it be not amended.

CWhan thou percciuest thy Mai-
ster to be resolved in to wrath or af-
fections dishonest, Before wrathe
be incresed in to fury, and affection in
to voluptuous appetite. As oportu-
nitie

PASQVILL.

nitie serueth the reuerently and with tokens of loue towarde hym, speke suche wordes as shalbe conuenient.

Oportunitie consisteth in place or tyme/ where and whan the sayd affections or passion of wrath be some dele mitigate and out of extremitie. And wordes be called conueniente, whiche haue respecte to the nature and state of the person, vnto whom they be spoken, and also to the detrimente/whiche mought ensue by the vice or lacke that thou hast espied, & it ought not to be as thou hast supposed. For oportunitie & tyme for a counsayllour to speke/ do not depend of the affection and appetite of hym that is counsayled: mary than counsaylle were but a vayne worde, and every man wolde do as hym lyst.

For if he listed not to here any counsayle, he shulde neuer be warned of his owne error, but by satietie and tediousnesse of his owne vice, or by grace

grace (if he were worthi to haue it)
GNA. Nowe by the sayth I owe
to god / I wold not haue thought /
that thou haddest ben so well rayso-
ned. For men haue alwaye reputed
the but for a babbler and raylar.

PASQVILL. ye what men? By
god those / whiche oughte moste to
haue thanked me. I saye, herke in
thine eare: Popes, emperours / kin-
ges / and cardinalles. Thou herest
what I say. Whan they, by such as
thou & Harpocrates be / were with
flattery and dissimulation broughte
in to the hate of god and the people,
ones in a yere / I gaue the warning,
neither for menaces, nor yet for bea-
tynges, I neuer cessed. Thou arte
remembred whan pope Leo sware,
that he wolde throwe me in to the
ryuer of Tyber. And that yere I
went to saint James on pilgrimage /
whiche I auowed, if I escaped drow-
ning. But in a vnlucky houre was

B

Ja

PASQVILL.

I a pylgreme: for sens there haue
comen bothe to saint James at Ló-
postella, and to saint Peter at Rome
euery yere ten thousande pilgremes
fewer, than there dyd a thousande
yeres before that tyme. And menne
saye, that in other contreys dyuers
monasteries be lyke to breake hospi-
talitie, bicause theyr offringes be not
the thyrde parte so moche as they
were accustomed. For in dede nowe
a daies mens deuocion waxeth euen
as colde / as the mounkes be in the
quyer at midnyght. that commodi-
tie had Rome by myn absence. And
yet after mi pilgremage done, I had
for mi trouth & plainnesse as moch p
done of god, as if I had bylded one
cloyster in Rome / and an other in Pa-
rise / & put in to eueryche of them an
hundred friers cōuentuals. And yet
were that a blessed dede, if the lawe
were not agayne incresing of valiant
beggars. But to my purpose. If
these

these men that we spake of/had wysely & coldly expended and tried my wordes, that they called raylynge, many thinges mought haue ben preuented / that were after lamented.

Germany shulde not haue kicked a gayne her mother : Emperours and princis shuld not haue ben in perpetual discorde / & often tymes in peril, prelates haue ben laughed at, as dildardes : saynctes blasphemed, and miracles reprobued for iougglynges / lawes and itatutes contemned / and officers littell regarded. What must nedes folowe / sens my breth faileth me? I leue that to the Gnatho to coniect, for thou arte wyse moughe to consider. GNA. I knowe what thou meanest / but a felyshyp leaue thy bourdinge and currishe philosophie, sens it is neyther profitable / pleasant, nor thankefull. Who wolde be so madde to driue about a myll, and is sure / that all the meale / that he

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gryndeth / shall fall on the floore: sa-
 uinge a litle mylduste / that shall flie
 in to his eien, and put hym to payne
 and perchaunce make hym blynde?
 And thou studyest to speake many
 good wordes, whiche be lost in the
 rushes: and if any yll meaning may
 be pycked out, it is caste in thy nose
 to put the in daunger. Lese no more
 labour Pasquyll / but folowe my
 counsaile: and if within two yeres
 thou be not newe paynted and gylt /
 and haue mo men wondryng at the,
 than at any other ymage in Rome,
 by my trouthe I wyll stande in the
 rayne and sonne as longe as thou
 haste done, and yet it were an vires-
 sonable wager. P A S. Go to let se
 what is thy counsaill? G N. Mary
 I wyll telle the. Thou haste a very
 sharpe wytte and a redy: wherfore
 thou arte mete for the worlde. And
 pitie it were, that such a iewel shuld
 be neglected. P A S. And pitie hit
 were /

were, that suche a flaterar as thou
art/shulde longe be vnhanged. But
passe on a goddis name. GNA. I
wist well, that in suche a srowarde
pice of tymbre I shulde lose moche
laboure: yet wyll I proue / if good
counsaylle may warke any thinge in
the. Nowe here Pasquill what I
say. By thy longe railing, thy wyt
is well knowen. Now tourne the
lese. And whā thou herist any thing
purposed by them/whom thou hast
offendid, what so euer it be, affirme
it to be well / and therwith auance
the wytte and intent of the persone
that spake it, whiche thou mayst do
excellently wel. For he that can dispise
spytefully, can if he liste, prayse and
comende also in comparably. And if
thou canste not refrayne from rebu-
kinge and tauntinge: practise thy na-
turall fury and woodenesse agayne
them that repugne agayne the saide
purpose. And where thou dyddest

PASQVILL.

wonder to see me haue in my hande
the Newe testamēt / if thou woldist
do the same, and nowe in thyn age,
laye apart the lesson of gentiles, cal-
led humanite, sens thou mayst haue
good leysour / beinge not yet called
to counsaile / pyke out here and there
sentences out of holy scripture, to
fournyshe thy reason with autho-
ritie. I make god auowe, thou shalt
be within thre monethes able to con-
founde the greatest diuine in all Ita-
lie. And whan thy conuersion and
good opinion is knowen, than shalt
thou be called fore. But than alway
remembre howe so euer the tenour
bell ryngeth, he ryngeth alwaye in
tune and though he iarre somewhat,
yet thou canste not here it / his soun-
is so great / and thine eares be so ly-
tell. And if other men fynde it, saye
that it is no faulte, but a quater in
musike / and became the bell, if they
had the witte to perceyue it. I tea-
che

che the in parables, for this craſte
wolde not be opened to euery man:
for it ſhulde not be for my proſyte:
but thy ſubtill wyt comprehendeth
all that I mene, thou art ſo acquainte
ted with all our experience. P A S .
Now on my feith wel ſaid / I coude
not haue founden a craſtier knaue to
lerne of betwene this and Hierusa
lem. But who cometh here? He ſe
meth a reuerede pſonage, he is none
of thy ſorte I trowe? G N . By god
we be right coſens, I by the mother
ſyde, and he by the father. And that
caused me to ſpeake ſo moche as I
doo / and hym ſo little, and yet is
there ſmalle diuerſite betwene oure
condicions. P A S . What meanest
thou therby? G N A . For we bothe
haue one mayſter. And whan he ſpe
keth / or doeth any thyng for his
pleaſure: I ſtudy with wordes to
commende it. If my couſeyn ſtande
by / he ſpeketh littell or nothyng but

PASQVILL.

formynge his visage in to a grauitie
with silence/lokethe as if he affirmed
all thynge, that is spoken. P A S.
What is his name? G N. Harpo-
crates. P A S. That is a hard name
by Iesus. But why holdeth he his
fynger at his mouthe. G N A. For
he hath espyed me talkynge / and
bycause he weneth, that I speke to
moche, he maketh a sygne / that I
shulde cesse : but I am gladde, that
I haue met with hym. Cosin Har-
pocrates I haue sought for you this
two houres. P A S. Why speketh
he not? G N. O that is his grauitie
to pause a whyle or he speke, he ler-
ned it whan he was student at Bo-
nomy. H A R P O. What is the ma-
ter Gnato? G N. My maister whan
he hath dined, wyll syt in counsaile a-
bout waightie causes. H A R. And
whan I haue dined, I wyl gyue at-
tendaunce. P A S. Lo is it not as I
sayde, a wonder to se this worlde

In

In olde tyme men vsed to occupie
the mornynge in deepe & subtile stu-
dies, and in counsayles concernynge
the cōmune weale, and other mat-
ters of great importaunce. In lyke
wise than to here controuerfies, and
gyue iudgementes. And if they had
any causes of theyz owne / than to
treate of them. and that dydde they
not without a great consyderation.
procedynge bothe of naturall ray-
son, and also counsayle of phisike.
And after diner they refreshed their
wittes, eyther with instrumentes of
musike, or with redynge or heringe
some pleasant storie, or beholdinge
some thyng delectable and honest.
And after theyz diner was digested,
thanne eyther they exercysed them
selves in rydyng / runnyng on fote /
shoting, or other like pastime / or wēt
with theyz haukes to se a flight at
the ryuer, or wold se their grehound
des course the hare, or the dere: whi

B s che

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che they dydde as well to recreate
theyr wyttes / as also to gette them
good appetite. But lo now all this
is tourned in to a newe fascion, god
helpe vs, the worlde is almost at an
ende: For after noone is tourned to
fore noone / vertue into vice, vice into
vertue / deuociō into hypocrisie, and
in some places men saye / saythe is
tourned to herisye. Dyd I not now
say well at the begynnynge. That it
is a wonder to see this worlde?

HAR. Dem Pasquillus. PAS.

Wel, ye thynke as moche as I speke
for all your poynting and wynking.

HAR. But in silēce is suretie. PAS.

Perchaunce naye. If I perceyued
one at thy backe with a swerde dra-
wen, redy to strike the / woldest thou
that I shulde holde my peace / or els
tell the? HARPOCRAT. Naye,
syllence were than oute of season.

PASQVILLVS. Now well fare
you for your balde reason, a manne
may

maye see what wysedome there is
in youré compendious speakyng /
ye wyll season sylence . Marye I
wene my lorde shulde haue a better
cooke of you thanne a counsayllour.
Not withstandyng for your silence
ye mought be a confessour . But yet
I doute me : for I remembre Enato
what thou saydest whyle ere / that
whā ye were presēt both with your
master, if thou commendest his say-
enges or doinges / this man wold ap-
proue it with silence & countenance,
which mought do more harme / thā
all thy flatcry / than what mischief
mought folowe of his damnable sy-
lence, if in secreete tyme of confession,
wherin confessours haue aboue all
men most largest lyberte to blame &
reproue / he shulde eyther dissemble
the vyces that he knoweth in hym,
whome he hath in confession / or els
forbeare to declare to hym the enor-
mitie of suche capytall synnes as he
hath

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hath confessed. GN. By my trouthe
thou art a busy felow, doest thou re-
membre / what thou saydest, whan
thou dydest espie, that I had a boke
of the Newe Testament. PASQ.
What sayd I? GNA. Mary this
thou saydest / that some wolde be in
the bowels of diuinite or they know
what belongeth to good humanite.
Nowe thou takest thy selfe by the
nose: for without hauyng regard to
whom thou spekest / thou presumest
to teche this worthyfull man what
he shall do in confession. PAS. It is
well raysoned of you by swete saint
Ronyon: ye define teaching, as wel
as he dyd season his sylence. Didest
thou here me teache hym, what he
shulde do? Nay and if thou hast so
moche witte to remembre / vpon the
wordes that thou thy self spakest / I
declared what incōuenience mought
happen by the flaterynge silence of
a cōfessour: wenest thou that I was
neuer

neuer confessed? yes I haue tolde a tale to a frier or this tyme, with a grote in my hande/ and haue ben as-
soyled forthwith without any further rehersall: where if a pooze man had tolde halfe so moche, he shulde haue ben made equall to the diuell/ and haue ben so chidde, that whan he hadde gone from confession, he shulde haue hanged doune the eres/ as if he had ben lerninge of pricke songe. All be it / it is the custome of some of you, that be courtiares, whā ye can not defend your matter with raison, to embrayed hym that speaketh with presumption, trefson/ misprision or such other like praty morselles / to stoppe hym of talkynge. But betwene two men full of wordes, trouthe shall neuer or late be espied: wherfore I wil no more Ena tho meddel with the, but from hens forth I wil speake to Harpocrates: for if he can perswade me, that his
silence

PASQVILL.

silence is better than my babblyng/
 I wyll folowe his doctryne rather
 than thyn/for I haue professed from
 my chyldehode neuer to speke in cr-
 nest to my mayster or frende/contr-
 ary to that, that I thynke. GNA.
 Ergo thou hast professed to stande
 styl in the rayne/and ones perchance
 to be thzowen in to Tyber, or brokē
 in pieces. PAS. And perchaunce if
 god neuer lyed/ I may be in the pa-
 laice mery / whan thou shalte sytte
 withoute on a ladder / and make
 all thy frendes sozye. Verdest thou
 neuer, that the worlde is rōude, and
 therfore it is euer tournynge, nowe
 the wronge side vpwarde, an other
 tyme the ryghte, but lette this passe.
 I praye the Harpocrates teache me
 howe thou doest season thy sylence,
 doest thou hit with salte or with
 spyces? HARPOCRAT. Naye,
 with sugar, for I vse lyttell salte.
 PAS. And that maketh your coun-
 sayl

sayl more swete than sauery. HARPOCRA. ye speke lyke a poticary.

PASQVILL. And I haue knowen a wyse poticarie done moche more good, if he were trusted, than a folysh phisition. But nowe to thy silence / that thou so moche prayshest Harpocrates, Thou saydest that in sylence was suretie. And I asked, If I perceiued one at thy back with a sworde drawen redy to strike the, whither shuld I speke or kepe silēce? And thou answeredst, that silence was than out of season. HARPO.

So sayd J. PAS. I can the thāke, thou abidest by thy word: although at this day / that be accomted no polycie. But why saidest thou / that silence were than out of selson: HAR.

For I mought be sore hurt, or perchance kylled / if I were not thā warned, myn enmy beinge so nygh me.

PASQ. ye: I wiste well / that ye wold not be slayne, nor yet wounded,
if

PASQVILL.

if ye mought haue rome ynough to
rone/or your long clothis did not let
you. But I put ease I knewe, that
your enmie were at youre chamber
dore/or let it be further, at Doytiers
in France, who had auowed to slee
you, & were in his iournay towarde
you / but whan or where he wolde
strike you / I know not: shuld I forth
with warne you, or els kepe silence
vntill I sawe his sworde ouer your
heed redi to kyl you, that I mought
keepe silence all waye in seasons?

H A R. No that were no frendshyp
but rather traizon / to knowe me to
be in suche perylle, and to hyde hit
from me, that there were no meane
to escape, but only by fortune. P A S.
What no lasse than trayson? Peace
ye are yet no pope, & bycause ye be a
priest ye be exēpted from being empe
rour or kyng. H A R. Hast thou any
other terme more propre, where a
man consenteth to the destruction of
his

ceyued by hym / that I trusted, and
drynke poyson in the stede of wyne:
wherof I shulde eyther be deed / or
fall in to such sicknes and brekinge
out / that all men shuld abhorre me.

PASQ. I wolde to god / that thou
woldest affirme alway truthe to thy
maister / as thou doest nowe to me.
But Harpocrates thou woldest not
die / nor yet lyue to be abhorred of
al men: therin I can preise the. Now
sens thou arte a good manne (as I
suppose) and also lerned, woldeste
thou / that any warse thinge shulde
happen to thy maister / that trusteth
the / than thou woldest to thy selfe?

HAR. No truely. PAS. And if
thou knewest any daunger towarde
hym / as I haue rehersedde / thou
oughtest as wel to warne hym of it,
as I ought the. HA. I can not denie
that. PAS. And also thou woldest.

HAR. Why, wherfore shuld I not?

PAS. For perauenture if your mai-

PASQVILL.

ster mistrusteth him not / that hath
 auowed to kille hym / & accompted
 your tale for a fantasie / or if he fa-
 uoureth hym moch. that ye knowe
 wold poyson hym : he will suppose/
 that ye tell it hym of some suspicion
 or malice, and will leane a deſe eare
 toward you. And thā he, on whom
 ye complayned / beinge aduertised,
 ſhall omitte that / whiche he purpo-
 ſed, to proue you a lyar . And than
 ſhulde ye bothe leſe your thanke of
 your maſter . and be called a detrac-
 tour : and alſo haue hym, whom ye
 accused, and all his bende, vigilant
 eſpialles to brynge you in daunger,
 is it not thus ? H A R . ye ſy: by Je-
 ſus . P A S . What if a nother man,
 whiche loueth your maſter no laſſe
 than ye doo, gaue hym ſuche war-
 ninge, and ye knewe hit to be true:
 but ye perceyue / that youre maſter
 liſteth not to here of ſuche mater / or
 perchaunce commendeth hym / whi-
 che

che is complayned on: wolde ye also preyse hym, to support the truste that your maister hath in hym, or commend your maister therin / for his constance and litell mistrusting?

H A R. Nay than were I worthy a hote milchicke if I wolde helpe to bunge so my maister vnto his confusion. P A S. What, wolde you hold your tunge / & say nothing?

H A R. No but I wolde forbere for a time / and awayte diligently, to see yf the perille wolde cesse, or mought be by some occasion preuented, or by my maister other wise spied: but whan it were imminent / thanne wolde I giue warninge.

P A S. Imminent, what calle ye that? H A R. Whan his ennemie is at his backe with his sworde drawen / redy to strike him.

P A S. And what for poysonyng?

H A R. Whan I sawe my frend haue the cuppe in his hande & were redy to drynke.

P A S. Nowe gate ye all

PASQVILL.

this witte with so littell lernynge?
 It is not for nought/that ye be a coun-
 sailour; sens ye haue suche a praty
 feate in seasonyng. Of likelyhode ye
 be well sene in constellations, and do
 knowe perfettly the subtile distincti-
 ons of tymes & momentes/ ye wold
 forbear to warne youre maister at
 the begynnynge of daungier / and
 whan he is at the poynt to fall in to
 it, perchaunce or ye shall not be pre-
 sent, or els not able or of powar to
 resiste it: but teache me. I pray you,
 what ye calle imminent, for hit is a
 worde taken out of latine, and not
 comenly vsed. HARP. Warye the
 thinge that is imminent, is whan it
 appereth to be in the instante to be
 done or to happen: and after some
 mens exposition, as hit th:etned to
 come. PAS. It is well expounded
 and clerly. Than if ye wyll diuide
 the tyme into instantes/bycause per-
 chance ye be a good Duns man: ye
 must

France, as I sayde at the fyrst, if ye know, that he purposeth to sle him: than it appereth to you, that the kyllinge of your maister is in the instat to be done, & is thretned to happen, ergo the perille is imminent, and ye are boude to gyue your frende warninge. HAR. Perchaunce I maye knowe a thinge, and yet it appereth not to me / and than your argument auayleth not an herryng. As I may knowe by other mennes tellynge, or by coniecture of a lyght suspicion.

PAS. May than shall we haue moche a do with you, if ye wyll compel me of euery worde that I speke, to make definition. Thoughe I haue not so moche lernyng as you / I vse alwaye my wordes in theyr propre signification, and to serue to the matter that I reason vnto. I knowe a thynge / whiche by a cause I consyder euidentely. And that whiche is onely reported / I doo here / but I knowe

PASQUILL.

knowe not: but coniecture is by signes/resemblaunce, or likely hooode, whiche may be false: and yet is hit not to be neglected, as it shal appere afterwarde. But now retourne we to knowelege, whiche being certein, as I haue defined hit, as soone as thou knowest that one wyll kylle or poyson thy mayster, the perill is imminent: than by thyn owne reason / thou oughtest to warne him: if not, thou art by thin owne sentence condemned of treason. HAR. Thou sayest soore to me Pasquill. Not withstandynge yet me semethe: I shulde not warne hym so soone, for the daungers, whiche thou reher- siddest, mought happen vnto me / if I lacked a thankfull and secrete he- rer, or els the purpose were chaun- ged: but it were better to tary, vntil it came to suche preparacion, that it moughte not be denied. PAS. So mought it be / if ye were partner of
the

PASQVILL.

the conspiracie, for than it
happē to be made priuie to
whan / & the place, where
maister shuld stande in such
die: but els ye mought know
a thinge purposed / & ye be
of the tyme / whan it shulde be
cuted. Than if ye forbare to w
your maister vntil the perill mought
be more cuident / and as ye saye /
moughte not be denied: before that
tyme it mought be more than immi
nent, and in the seconde instant, that
is to saye in the selfe doynge / or to
speke hit more clenly, in execucion.
HAR. But than were I out of daū
ger. PAS. ye / that is all that he
care for: yet moughte ye happen to
be deceyued, and your silence in stede
of suertie tourne you to trouble. For
seldome is the maister in ieopardie,
and the seruantes at libertie, special
ly they whiche be next about hym:
Or if ye happen to escape enemies, if
it

PASQVILL.

perceyued / that ye knewe
 / and wold not discover
 de perchance escape hard-
 er, though ye had shaken
 ar longe robes, and were
 erkynne. yet if ye warned
 mayster at the begynnyng,
 gh he toke it not thankfully, yet
 you your duetie / & can not lacke
 rewarde of god, who loueth truth /
 for your fidelite. And though he,
 whom ye disapoynted, or his affini-
 tie / shall seke howe to be auenged on
 you: either god wyl defende you, or
 if there fall to you therby any ad-
 uersitie / finally falschode longe kepte
 in / wyll braste oute at the laite, and
 than shal repentance cause your sim-
 plicite to be had in renome and per-
 petual memorie: whiche part of ho-
 nour to euery honest man, passeth al
 other rewarde, that may be gyuen
 in this lyfe that is transitorie. But
 bicause we spake while ere of conie-
 cture.

ment? Or doest thou esteeme the death
of the soule to be of lesse importance
than the death of the bodye? What
sayst thou? that iugement belongeth
to thy faculte. H A R. In dede there
ye touche me. P A S. Lyke wyse, a
knocke on the heed / though it be to
the scull / is not so dangerous to be
healed / as an yuell affection thrust in
to thy maisters braynes by false opi-
nion. Nor a wipe ouer his face with
a sworde, shal not blemmishe so mu-
che his visage / as vice shall deforme
his soule & deface his renome / wher-
by he is further knowen than by his
physiomy. Is there any poison can
make him to be so abhorred of man /
as auarice, tyranny / or bestly liuynge
shall cause hym be hated of god and
of man vniuersally? H A R. No in
good saythe, I thynke thou sayest
truely. P A S. Than cōferre all this
together, with that whiche we be-
fore raysoned / and se where in any

D

thyng

PASQVILL.

thyng that thy maister speaketh or
dothe / if there be any of the perilles
iminent / which I late reherſed: whi-
ther it were better to ſpeke or kepe ſi-
lence, and in whiche of them were
moſt ſuretie. And conſider alſo, that
bytweene theſe two perilles, that I
haue reherſed / is no lyttell diuerſite,
beſydes that the one is moche more
than the other. For in the bodilye
perill / in the tyme of the ſtroke per-
chaunce youre maister wolde here
you / ⁊ therby eſcape, or ye mought
defende him: but the other perill of
ſoule or mynde, the longer that he
continueth therein / the more gladly
he receyueth the ſtroke, ⁊ the more
he wyll diſdayne to be warned by
you: and than ye putte your ſelfe in
more daunger of that / whiche we
ſpake of before: but for all that ney-
ther in tyme of daunger thou ough-
teſt to leaue thy maſter vnwarned,
whiche thou haſt all redy graunted:
nor

nor yet whan thy maister is striken
or poysoned, speche is vnprofitable
as thou hast supposed. H A R. Now
proue you that? For if ye be a sur-
geon, ye know it must be your dedes
and not your wordis, that must help
hym. P A S. Now it is wel remem-
bred, ye shall haue goddes blessing.
I neuer herd a more foole by my ho-
lydome doeth a surgeon all his cure
with playsters and instrumentes?
sometyme he specketh also / or if he be
domme, one speaketh for hym, and
tellethe his pacient, what metes and
drynkes be vnholosome, whiche be
leuitiues and helpeth his medicine.
Also whan he perceiueth hym to be
faynte or discomforted, than with
swete wordes and faire promissis he
reuiuethe his courage. If he be dis-
obedient or riottouse / he rebuketh
hym, and do aggrauate the daunger
to make the sickenes more greuous.
The same is the office of a good con-

PASQVILL.

fessour, where he perceiwith mannes
 soule to be wounded with viciouse
 affections / syns that a confessoure
 scrueth for none other pourpose /
 but to cure mannes soule of deedly
 synnes, whiche be hys mortalle
 diseases; but can he do that without
 speakyng? Also ye sayde / where
 mought be no longer resistance / spe-
 che nothyng auaylled: I wene ye
 said truer than ye were ware. For
 whan Gnatho with his flateri / and
 ye with youre silence haue ones roo-
 tid in your maisters hart false opini-
 ons, & vicious affectis, whiche is the
 poyson, that we so moche spake of,
 though ye perceue the daunger, and
 than toze repent you, yet shall it per-
 chance be impossible with speche to
 remoue those opinions, & cure those
 affectis, except ye loued so well your
 maister, that for his helthe ye wolde
 confesse your owne errors. GNA.
 May goddis body, so mought we
 get

get for our selfe a payze of tariars.

PAS. Well it were better tary, than runne to the dyuel with youre maister / or that good renoume shulde runne away from hym. But tell me Harpocrates as thou thinkest, were not speche now expedient? or howe mought thy maister be otherwise cured? with silence trowist thou? HAR. It seemeth that silence shuld nothing profite / nor speche shulde any thinge auaille / if the opinions and affectes be so impressed / that they can not be remoued. PAS. yet agayne / if ye speke no wiseliar to your maister / than ye do to me / he hathe of you a worshypful counsayloure, I demande of you remedie to cure wronge opinions and vicious affectes: and ye answere me, that neyther speche nor silence is profitable. Like as if I had asked counsayl of a phisition what thinge wold hele me, of my sickenes / & he wold say / that giuing to me me

PASQVILL.

dicine or giuynge me none, shuld not
auayle me. HARP. Spake I not
welle / where I fynde no remedie?
PAS. No/ and ye loke wisely. For
and if ye remembre, I dyd not affir-
me expressely / that it shulde be im-
possible to remoue false oppinions
or vicious affectes, wher they were
impressed: but I ioyned therto per-
aduenture / and also an exception, if
ye that induced them / confessed not
your owne error. Than if your con-
fession moughte cure them, speche
were than not vnprofitable. And if
yours owne confession auaylid not,
sens I affirmed not expressely, that
the sayd diseases were incurable: if
neyther silence / nor speche shulde be
profitable, what shulde than be the
remedy? HARPOCRAT. I
make god a vowe / I can not tell / ex-
cepte it were grace. PAS. I herde
the neuer speke so wisely. But yet
supposest thou / that grace wyll so
lyghtly

lyghtly entre / where false opinion
and viciouse affectes be so depely im
printed / excepte they be fyrste some
what remoued by good perswasio:
onles thou thinkest, that euery man
shall be called of god, as saint Paule
was / who was elected. And yet
now I remembre me / at his conuersio
Christe spake vnto hym, and tolde
hym, that it was harde to spurne a
gayne the pricke: where if Christe
had holde his peace, Saule whiche
was thanne beaten downe to the
grounde / moughte haue happened
neuer to haue ben calledde sayncte
Paule: but if he hadde escaped, he
wold by likelihode haue continued
styll in his errour. H A R. It is not
for vs Pasquill to inserche the impe
netrable iugementes of god: but the
grace of god hath happened farre
aboue mennes expectation: & where
all other remedie lacked. For than
the puissance of all myghty god is
D 4 specially

PASQVILL.

pecially proued. P A S. But tru-
stinge onely therin, to leue our owne
indeuour, I thynke it presumption.
And what indeuour maye be in sy-
lence? Wherfore speche is not onely
profitable but also of necessite muste
be vsed in healing the diseases/both
of the soule & also the bodie. H A R.
I can not denie that, if I say truly.
P A S. Than whan is your silence in
season? H A R. I can not shortly tel/
I am so abashed at thy froward re-
son. P A S. Than wyll I helpe you
to knowe your owne vertue, wher-
in ye haue suche delectatiō. I trowe
ye herde not, howe I did expounde
the sentence of Aeschylus, whiche
Gnatho rehersed to me for a coun-
sayle? H A R. yes that I dydde/for
I stode all that whyle at the wyn-
dowe herkenynge of the. P A S. Se
howe full the world is of suche false
ymages, that do here all, whan they
seme to here nothyng: as I truste to
be

he saued / with suche felowes hit is
perillous dealing. But yet that shal
not cause Pasquill to leaue his bab-
linge. Nowe Harpocrates / beare
away the sayde sentence with myne
exposition / and vse it. H A R. So I
wyll, as moche as pertayneth to sy-
lence. P A S. ye god a vow and also
to spekyng / or els all the counsaile
is not worth thre halspens. Thinke
ye to be a counsaylour / and speake
not? What were the Emperour the
better, if in stede of counsaylours he
had set in his chambze the ymages
of Lato, Metellus, Lelius, Licero,
and suche other persones, who ly-
uinge/serre excelled in witte, experi-
ence / and lerninge, them, whiche be
nowe about hym? be men that sytte
and speake nothyng, any better
than they? No, but rather moche
warre: for they serue for nothyng,
yet the ymages do that, wherfore
they be ordeyned / that is to saye /

D s bryng

PASQVILL.

bringe to mens remembrance the wisdom and vertu of them, whom they represented. But dūme counsailours do not theyr office/wherfore they be called to counsayll / but by theyr silence they cause many thynges to be broughte to an vn lucky conclusion. HAR. And thou that art nat called to counsayle, arte full of bablynge. PAS. But ones in a yere: and wotist thou why that is? HAR. Nay, tell me I pray the. PAS. Wary if they that be called, wolde alwaye playe the partis of good Counsailours: And bothe spiritual and temporal governours wolde banyshe the and Gnatho out of theyr Countes, except ye amende youre conditions/ I wolde speake neuer a worde, but sit as styll as a stone, like as ye seme: But for as moche as it hapneth all contrary / and that thynges be so farre out of frame, that stones doo grutch at it (remembrest thou nat what

what a clatterynge they made at the
laste warres in Italy?) and yet coun-
saillours be spechelesse: I that am set
in the citie of Rome, whiche is the
heed of the worlde / ones in the yere
shal here of the state of all prcis and
regions. And bicause in the moneth
of Maie men be all set in pleasure / &
than they take merili suche wordes
as be spoken agayne them: thanne
boldly I put forth my verdicte / and
that openly. HAR. There thou
doest folyshely: for thou shuldest do
more good, if thou spakest priuily.

PAS. Tushe man, my playnnes is
so well knowen, that I shall neuer
come vnto priuie chambze or galeri.

HAR. Sens thou profitest so lyttel,
why arte thou so busy? PAS. To
thintent that men shal perceiue / that
theyr vices / whiche they thinke to
be wonderfull secrete, be knowen to
all men. And that I hope alwaye,
that by moche clamoure / and open
repentance /

PASQVILL.

repentance, whan they see the thing
not succede to theyr purpose / they
wyl be ashamed. HAR. yet mayst
thou happen to be deceaued. PAS.
But they moche more, whan they
know not who loueth them truly.
GN. Harpocrates, it is time that we
repaire to the court / leste we be bla-
med. And let vs leue Pasquill with
his praterie. PAS. And I wyl leue
you both with your flaterie. yet I
truste in god to see the daye, that I
wyll not set by the best of you both
a butterflye. As greatte a wonder
haue I sene er this tyme. HARP.
Fare well Pasquill, and thinke on si-
lence. PAS. Fare well Harpocra-
tes / and thinke on thy conscience. I
wene I mought bie as moche of the
costerde monger for two pence.
Nowe whanne these two felowes
come to theyr maister / they wyll tell
al that they haue herde of me / it ma-
kith no mater. For I haue sayd no
thynges

thyng / but by the waye of aduer-
tisement / withoute reprochyng of
any one person, wherwith no good
man hath cause to take any displea-
sure. And he that doeth / by that
whiche is spoken he is soone spied,
to what part he leaneth, Iuge what
men lyst, my thought shall be free.
And god / who shall iudge all men/
knoweth / that I desire all thynges
to be in good poynt, on the con-
dicion, that I moughte euer
be specheles / as it is my
very nature to be.

A dieu gentill
herers,
and
saye well by Pasquill,
whan he is from
you.

CVM PRIVILEGIO.